University of California MAR 5 1906 Library

The Pacific Churchman

University Reading Room Stanford University, Cal.

San Francisco, California

Volume XLI MARCH 1, 1906. Number 15

PRINCIPAL CONTENTS.

	Page.
EDITORIAL: Lent—Church and State in France	3
SEVENTH MISSIONARY DISTRICT: Conference—Sacramento	4
General Convention Sunday-School Commission	4
The Girl with the Gray Coat	5
NOTES AND COMMENTS	6
Noon-Day Services	7
The Calendar for March	7
CORRESPONDENCE: The Child of God—A Word of Explanation—Concerning Fees—Diocesan Institutions	7, 13
Journal of Bishop of California	8
Personals and Notices	8, 9
MISSIONARY COMMENT	10, 11
Woman's Auxiliary	11
Literature of the Day	14, 15

O. LUETKE
227-229 W. 29th Street, New York
Art Church Worker
Metal, Wood, Marble, Etc.
Memorials of Highest Grade of Workmanship

A. Zellerbach & Sons
416 SANSOME ST.
SAN FRANCISCO, CAL.
PAPER

Dean Hodges'
of the Episcopal Theological Seminary, Cambridge, is now preaching a Special Course of Sermons at LELAND STANFORD UNIVERSITY.
His latest volume is
THE HUMAN NATURE OF THE SAINTS
A new series of Practical Sermons. 12mo, cloth. By the same author:
1. CHRISTIANITY BETWEEN SUNDAYS. 12mo, cloth.
2. THE HERESY OF CAIN. 12mo, cloth.
3. IN THIS PRESENT WORLD. 12mo, cloth.
4. THE BATTLES OF PEACE. 12mo, cloth.
5. PATH OF LIFE. 12mo, cloth.
Each $1.00 net. By Mail, $1.09
THOMAS WHITTAKER 2 and 3 Bible House, N. Y.

Church Vestments
CASSOCKS—SURPLICES
Stoles, Hoods, Embroidered Altar Hangings, Silks, Cloths, Fringes
CLERICAL CLOTHING.
Suits to order from $20. Ten per cent discount to Clergymen.
COX SONS & VINING
262 Fourth Ave., New York

MEMORIAL WINDOWS CHURCH WORK in
Wood, Metal, Stone, Color, Fabrics, Tablets, Communion Plates, Basins, Altar Hangings.
CHARLES F. HOGEMAN,
105 East 17th St., New York.

Church Metal Work
— and —
Stained Glass
Send for Catalogues Suggesting Memorials.
The Gorham Company
SILVERSMITHS
Broadway and 19th St., New York.
San Francisco Office, - - - 118 and 120 Sutter St.

GOODYEAR'S RUBBER GOODS "GOLD SEAL" THE BEST MADE
Rubber Hose, Belting and Packings
We are Headquarters for Everything Made of Rubber.
GOODYEAR RUBBER COMPANY
President. R. H. PEASE, Treasurer. F. M. SHEPHARD, Jr., Secretary. C. F. RUNYON,
573-575-577-579 Market St. - - - - - San Francisco

When writing advertisers please mention THE PACIFIC CHURCHMAN.

San Mateo, Cal.

St. Margaret's Hall

Full Academic and College Preparatory Courses, as well as thorough Primary Instruction. Music under the direction of masters.

For Illustrated Book of Information apply to

MISS ELEANOR TEBBETTS,
PRINCIPAL

Cable Address, Fosterco, San Francisco.

S. FOSTER & CO.
Wholesale Grocers.

Importers and Exporters.
Special Attention to Packing.

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, etc., etc.

Alaska Supplies.

26-28 CALIFORNIA ST. - - S. F.

EDWARD E. OSBORN

Patent Attorney

212 SANSOME STREET

Patents Trade Marks Copyrights

San Francisco, Cal.

IRVING INSTITUTE

Select Boarding and Day School for Girls.

Elegant and commodious buildings on the northeast corner of California and Buchanan Sts., San Francisco. Twenty-seventh year. Twenty-one teachers. Full Academic and College Preparatory Courses. Accredited to the universities. Conservatory of Music, Art, and Elocution. Also thorough Primary Instruction. For further information address

Mrs. Edw. B. Church, Principal, or
G. H. Kellogg, Business Manager,
2126 California St., San Francisco, Cal.

San Rafael, Cal.

THE

Hitchcock Military Academy

Separate building for young boys.

For catalogues and views apply to

REV. CHAS. HITCHCOCK, Rector.

San Mateo, Cal.

St. Matthew's School for Boys

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D. For Catalogue and Illustrated Circular address

REV. W. A. BREWER, A.B.,
Rector and Principal.

IONA CHURCHYARD

Cypress Lawn Cemetery

Section reserved for members of the Episcopal Church

City Office: 1504 MARKET STREET
San Francisco, Cal.

CHURCH FURNISHINGS
In Gold, Silver and Brass
CHURCH AND CHANCEL FURNITURE
Write for Catalogue. Correspondence Solicited.
W. & E. SCHMIDT CO
308 Third St., Milwaukee, Wis.

BELLS

Send for Catalogu

Steel Alloy Church and School Bells
The C. S. BELL CO., Hillsboro, O.

Locust Grove School

Shellville, Sonoma County

A Grammar School for Boys under twelv years. Established 1888. For parties goin East and wishing to leave their children i a good country home where they can obtai all educational advantages, this offers grea inducements.

Mrs. A. B. LUBECK, Principal

THE

HARTFORD

FIRE INSURANCE COMPANY

Organized in 1794

ASSETS - - - - - - - - $14,542,952.28
NET SURPLUS - - - - - - 3,937,796.87

PALACHE & HEWITT, General Agents.

Pacific Department, 313 California Street, San Francisco, Cal.

SPECIAL AGENTS AND ADJUSTERS:
J. J. Agard, J. J. Dennis, John M. Holmes, W. O. Morgan, C. A. Schallenberger, P. H. Griffith.
ADAM GILLILAND, Manager City Department.

St. Luke's Hospital

Valencia St., near junction of Mission St.
Incorporated in 1871.

C. D. HAVEN, President. WM. MINTZER, Vice-President
SIDNEY M. van WYCK, Jr., Secretary.
VEN. JOHN A. EMERY, Treasurer

BOARD OF DIRECTORS.
Rt. Rev. Wm. Ford Nichols, A. N. Drown, C. D. Haven, Ven John A. Emery, Wm. H. Crocker, Wm. Mintzer, Warren R. Porter, R. A. Holcombe, A. L. White.
Rev. J. F. Trivett, Superintendent and Chaplain.

This is a General Hospital under the auspices of the Episcopa Church, for the treatment of all diseases except those of a con tagious nature. The buildings are warmed throughout by steam radiators and well ventilated. The new Gibbs Pavilion is practi cally fireproof. The surgical operating rooms are complete in al of their appointments.

An X-RAY EQUIPMENT has recently been adde

STILETTO CUTLERY

EVERY BLADE WARRANTED

WELLINGTON COAL

BEST

FOR FAMILY USE

The Pacific Churchman

Speaking the Truth in Love.

MARCH 1, 1906.

LENT. Lent is opportunity. It is true that all experience is opportunity. There is nothing which happens to any one of us which may not bring us nearer to God and make us more worthy to be His sons. If we meet with prosperity and success, we may find the sources of gratitude which lift us to God; we may find broader experience and finer culture and understand the things of God. If we meet with sorrow and affliction, with misfortune and pain, we may find in them the means of revealing more deeply God's love as we find opportunity for growth in faith, patience, and courage. All experience is opportunity. Every event comes as a prophet of the Most High, uttering to us the message of divine things.

But just as of all the varied experiences some utter their cry loudly and insistently, while others can scarce make it heard above the din of the busy streets, so it is in the revolving of the year and the passing of the various seasons of the Church's life. All are opportunity. The long, peaceful course of the Trinity season may minister to quiet upbuilding of the life; but its opportunity must be earnestly sought. Its cry does not always make itself heard above the noisy interests of ordinary life. The prophet is in the wilderness, and but an echo of his voice reaches the centers of activity, or the prophet is hustled and jostled by the thronging crowd, and no one notices his effort to be heard. But not so is Lent. Like Amos bringing to quiet the noisy worshippers of Bethel, compelling the hearing of his words, Lent comes to us. We must listen. We cannot help ourselves. Lent is opportunity. No one of us can doubt it or fail to know.

But we may fail to take the opportunity. We may know that here is an opportunity to think deeply upon the real meaning of life, to strive to make clearer the ideals which guide, to put some one or more of our worst inward foes under foot, trampled to death, and to be drawn in heart and mind nearer to God. We may recognize this opportunity, we may hear the voice, and we may go upon our way utterly unmoved. If such should be our case, the loss is ours; yes, and Christ's and His Church's.

CHURCH AND STATE IN FRANCE. We have forborne to speak of the religious situation in France until it should reach something like a culmination. That time has now come. The bill providing for the separation of Church and State has passed and is now being put into effect. For the most part the government's taking over of the religious edifices and making inventory of the property have been quietly received; but in places there have not been wanting riotous outbreaks, some with distinctly humorous aspects, and there are signs that the Church does not intend to let the execution of the law take place without definite protest. Only the other day the Pope delivered himself of a statement to the effect that Church and State ideally ought to be united, and, as we write, the papers report that at the visit of a large number of French Catholics to Rome, he uttered words concerning the protection of their rights, which imply some kind of threat of continued opposition.

It is worth while then to note the scope of the separation, the cause of the movement, and the results which intelligent observers are expecting. The bill annuls the Concordat into which Napoleon I. entered with Rome, and according to which the government paid the salaries of the bishops and parochial clergy, and in return had the right of nomination of bishops. It provides that the property shall hereafter be treated as government property, which it really is, but may be used upon certain conditions by religious bodies. The provisions seem at first sight somewhat oppressive; but it must be remembered that we approach the whole matter with such different ideas and traditions that it is almost impossible for us to judge of details.

It is the more important that we should hesitate in such judgment because the origin and purpose of the bill are such as to arouse general sympathy in America. Our first sympathy naturally flies out to the Church, and many Christian people outside the ranks of Roman Catholics have deplored the action of France. It is well known that among the supporters of the bill are some whose hostility to religion itself is undisguised. But the real meaning of the bill lies not in such hostility. The bill is directed not against religion, nor even against the Roman Church, but against "clericalism." A multitude of witnesses confirm this statement. Clericalism is a political movement. It fosters ideals alien to the Republic. It recognizes that ultra-montanism is by nature inconsistent with democracy; and in a thousand political and educational activities it has sought to undermine the Republic. Many of the best French Catholics abhor it. We are assured, for example, by competent observers that the finest of the Jesuits have no sympathy with it and secretly applaud the separation.

It comes about, then, that the Church has to suffer for the sins of some of its members. It is a situation analogous to that in England in the time of Laud. The Church became identified with a political party, and suffered accordingly.

The French measure is, then, political, and deserves our sympathy not only on that ground and as reaching towards our own ideal, but also because of the distinct advantages which will accrue to true religion. In the first place, the Church may now confidently expect to have the best young men again seeking her ministry. Religion has sunk low in France largely because of the incompetency of the clergy. And that incompetency has been due to the fact that the best and most religious young men would not enter a ministry which was controlled by a non-religious government. The better Catholics, as well as the Protestants, see this and are rejoicing. Again, the measure means that the whole organization and activity of the Church comes into question. Changes must follow. A more genuine basis for work will be found, and it seems to one looking in from without that, coupled with the wonderful revival of learning and independent thought among the young clergy of which Paul Sabatier writes in a recent article, the Roman Church in France must inevitably become more national, more Gallican, less ultra-montane. If the Papacy becomes more reactionary, that is sure to follow.

Finally, because it is rid of politics, and because it is forced to go back to the people for support and to depend upon them, the French Church must inevitably become more democratic in character. That is a consummation which we members of the first branch of

the Catholic Church which has learned the meaning of democracy, must devoutly pray for. We may feel confident that whatever may result in some departments of the ecclesiastical organization as at present constituted, the present situation is full of promise for true religion in France.

SEVENTH MISSIONARY DISTRICT

The Fourth Annual Conference of the Seventh Missionary District will be held (D. V.) in Tacoma and Seattle, Washington, beginning on the evening of April 25th and probably continuing through the following Sunday. We hope to publish the detailed program in our next issue.

SACRAMENTO.

Benicia.—St. Paul's Church.—Rev. I. Dawson, Rector.—This parish had the great privilege of having as a special preacher the Very Rev. Dean Hodges. Although the weather was disagreeable, a large and interested congregation attended. Representative people from the Methodist and Congregational Churches were present, as were also their pastors, who sat with the rector in the chancel and took part in the service, which was the shortened form of Evening Prayer, the date being February 12th (Monday evening). The sermon of the distinguished dean was one of much sweetness and beauty. Major and Mrs. Benét, of Benicia Arsenal, most kindly entertained Dean Hodges.

On Thursday afternoon, the 22d, the ladies of the parish gave a patriotic tea, which was largely attended. The Guild Hall was beautifully decorated with flags and flowers, and several pictures of Washington were prominently displayed. This parish is suffering in consequence of the removal of many old friends. Those who remain, however, are standing by it most commendably.

ALASKA MISSIONARY.

Church Missions House, New York, February 12, 1906.

To the Editor: A telegram from Bishop Rowe, reporting the death of the Rev. John E. Huhn, the Church's missionary at Rampart, Alaska, on February 8th, has been received at the Church Missions House. The Bishop had no intimation of Mr. Huhn's illness and was unable to supply particulars.

You may be interested in having the following facts about Mr. Huhn: Mr. Huhn was born in Wilmington, N. C., where his family still reside, about thirty years ago, and immediately after completing his course at the Virginia Theological Seminary went to Alaska in the summer of 1902. He was immediately assigned to Rampart and began effective work among the Indians. In the winter of 1903, when Bishop Rowe first visited Fairbanks and learned of the importance of this new camp, Mr. Huhn was transferred to that point, spending the winter of 1904 there. He maintained services at St. Matthew's Church while Archdeacon Stuck was on his long winter journey. His trips to the surrounding mining camps were made with such dash and vigor that he soon became known among the miners as "the flying preacher," whose record for speed with a dog team even seasoned frontiersmen found it difficult to equal. Last summer when the Fairbanks Mission was strengthened by the arrival of an additional clergyman, Mr. Huhn returned to his early work at Rampart.

JOHN W. WOOD,
Corresponding Secretary Domestic and Foreign Missionary Society.

GENERAL MISSIONS.

I have received from the Church Missions House in New York one thousand envelopes containing a leaflet entitled "The Church in the World Field," together with a smaller envelope marked "Offering for Missions." These may be had in any quantity that may be asked for by such clergymen as prefer this method to raise money to meet the apportionment of their parish or mission for general missions.

The Diocese of California should take the lead in the Seventh Missionary District in everything that will strengthen the work of the American Church and uphold the hands of the General Secretary, who has made such a great personal sacrifice because of his high sense of duty to the Church. Last year we fell far behind the poor record of the previous year. I appeal to the clergy of the Diocese to unite in an an effort that shall result, not only in having every parish and mission make an offering for General Missions, but to have the offerings so generous—backed by their earnest presentation of the cause—that the record of 1906 shall show California in the list of those dioceses that have paid in the full amount that was asked for by the Board.

JOHN A. EMERY,
Secretary Seventh Missionary District.

APPEAL FROM PORTO RICO.

Ponce, Porto Rico, February 4, 1906.

To the Editor of the Pacific Churchman:

There is urgent need of three more clergymen in priest's orders to undertake hard and lonely but promising work in Porto Rico immediately. Full particulars may be had by application to Mr. John W. Wood, Corresponding Secretary, 281 Fourth avenue, New York, to whom should be addressed all replies to this call for volunteers. Failure to advance the Church's frontier line will be equivalent to a retreat. Loyal soldiers of the Cross who may be chosen for this service will find hardship, blessing and a cordial welcome.

(Signed) JAMES H. VAN BUREN,
Missionary Bishop.

GENERAL CONVENTION SUNDAY-SCHOOL COMMISSION.

At the General Convention of 1904 a Joint Commission on Sunday-school Instruction was appointed, consisting of seven Bishops, seven priests, and seven laymen. Five meetings of that Commission have been held, and the results so far accomplished have been embodied in the reports of the fourth and fifth meetings which have lately come to this office.

The first work of the Commission was to obtain information, and 5,500 circulars, containing nineteen questions, were sent to the clergy of the country. Owing partly, we suppose, to a doubt of the utility of committees such as the one in question, and largely, we suspect, to the general carelessness of the clergy in answering communications, only about 1,200 replies have been received. It is to be hoped that so many of the clergy of this Diocese as have not already done so will aid the Commission, at least to the extent of furnishing such information as is desired. The returns, however, have been sufficiently representative to enable the Commission to set forth certain conclusions.

1. One of the weakest points in our Sunday-school work is the lack of any systematic training of the teachers for their duties, and a sub-committee, of which the Rev. Dr. Bradner is the secretary, is engaged in preparing for consideration some definite scheme of normal instruction. We may be permitted to say that this problem is one which has engaged the attention of the California Commission from the first, and its effort in preparing reading courses for teachers, and appointing directors of correspondence classes in Sunday-school pedagogics, though marked by growing interest, deserves the widest co-operation on the part of the clergy and Sunday-school workers.

2. The investigations of the Commission have revealed that the lessons of the Joint Diocesan Lesson Committee are used in a majority of our schools, but that the subject graded systems (like the curriculum recommended by the California Sunday-school Commission) seem to be growing in favor.

Some members of the Commission strongly advocated a uniform system of instruction for the whole Church set forth by the authority of the General Convention; some would wish each diocese to put forth its own scheme, under guidance from the Commission. In our judgment, either of these plans would be a mistake, because premature, and we trust that neither of them will be embodied in the final report of the Commission to the General Commission of 1907. Not yet is intelligent interest in Sunday-school instruction widely enough developed to make any such official authorization welcome, and among those who have given the subject serious attention no consensus of opinion is likely to be reached in the near future. It would seem best for the present for the General or the Diocesan Commissions simply to recommend the systems which appeal to their judgment,

leaving to the voluntary approval of common experience the determination of that system which is most effective. The practical unanimity which prevails as to the curriculum of the public schools of the country has come about not from the authoritative action of any central boly, but from the results of experience.

3. The Commission notes the remarkable ignorance as to what is being done in the way of providing Sunday-school literature, and recommends, as does our Diocesan Commission, the American Church Sunday-school Magazine and the Official Bulletin of the New York Sunday-school Commission. The Commission also testifies to the value of the Teacher's Assistant.

4. Considering the fundamental obstacles to Sunday-school work and effectiveness, the Commission reaches the same conclusions as the San Francisco Sunday-school Institute at a meeting in St. Luke's Church in 1904, viz., that in the largest measure the clergy, both bishops and rectors, are primarily responsible for the effectiveness of the Sunday-school, and that only as they appreciate and seek to meet this responsibility more earnestly than they have heretofore, can the great work receive from the Church the attention and consecrated and intelligent devotion that it demands.

As to the part which the home must play in the religious education of the child, parents must be awakened to their sense of duty. For it is theirs to create that atmosphere which marks a Christian home and does more than anything else to prepare the child to profit by later instruction. And it is also theirs to assist the Sunday-school directly, by showing their appreciation of it and by co-operating with it. In the nature of the case the Sunday-school must often supply all the religious training the child receives. But that it should be called upon to do this in the case of the child of those who profess themselves Christians is obviously all wrong. The parents' duty comes first, and can never be delegated.

There is need of greater interest in the Sunday-school on the part of the parishioners in general, and of the vestry in particular. The hearty sympathy, to say nothing of the help, which this most important part of the parish life should have, is often entirely wanting on the part of those very persons from whom it would be most valuable.

THE GIRL WITH THE GRAY COAT.

The storm was raging furious and fast,
And spoke the vessel's fate!
All hope of rescue from the shore was past:
Too late! Too late!

But, in the terror of that awful night,
With its impending doom,
A woman's holy courage shed its light
Across the gloom.

She went among the panic-stricken throng
With words of hope and cheer!
With many a hymn and sweet familiar song
She calmed their fear.

When sank a mother 'neath the waters wild,
A victim to the storm,
She sheltered in her breast the orphan child,
And kept him warm.

Then came her summons—but could not appall:
Her soul could bear the test.
Amidst the din she heard the Master's call,
And—went to rest!

Oh! ye who loved her, while ye weep and mourn,
Rejoice with her and sing!
Hers was a heart to lead a hope forlorn
For Christ, her King!

—Charles J. Mason.

Brooklyn, N. Y., February 8, 1906.

A letter received by Dr. Van Wyck of this city city from W. A. Peters, brother-in-law of Miss Laura Van Wyck, one of the victims of the Valencia wreck, tells of the bravery of that young lady in the dangerous hours following the wreck of the steamer. Mr. Peters interviewed some of the survivors, and in his letter says, "the men are all full of accounts of Laura's bravery. They called her the girl with the gray coat, and told how she and the stewardess cheered up all of the people. Laura took a little boy, whose mother was drowned, and cared for him. She kept him with her and tried to keep him warm. The men also told how she sang hymns at night."—San Francisco paper.

EXTRACT FROM ADDRESS TO CONFIRMATION CANDIDATES.

(The reference is to the late Miss Laura Van Wyck, who was lost in the wreck of the Valencia.)

Not many years since, there stood before the chancel rail for confirmation, as you are standing to-day, one in the fullness of life of her attractive girlhood to receive the strengthening grace for her Christian character. Home was her first sphere in which to show the reality of that grace and that character. Among her many thoughtful acts for those closest about her was to use the sweet sympathetic voice with which she was gifted to carry song into the hours that will come to every home, when betimes hearts are lonely and shadowed. Quietly at such times would she go to the piano and divert and cheer with her notes as no simple speech ever could. It was a most effective way of showing "piety at home." It seemed a little matter to her, almost a commonplace of the household, more natural for her to do it than not to do it. Years go on. Girlhood changes into beautiful womanhood. An ocean tragedy saddens the whole of our Pacific shore. The home scene changes for the terrors of a shipload amid the surge and crash of wreck on a rock-bound coast. Huddled together, chilled, and confronting death in the angry waters which had already engulfied many of their companions before their eyes, are the remnant of men, women and children. There is no clergyman there to minister his consolation. But there is there the young woman who had learned her lessons of ministration in her home. Calm and collected, what had been her instinct around the hearthstone becomes her instinct on the cruel reef. A child just orphaned by the wreck she takes to her side. Then that voice lifts the notes of old familiar hymns, "Nearer, My God, to Thee," "Jesus, Lover of My Soul," and others, carrying peace and soothing to those about her as they, too, take up the refrain:

"Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

And this at intervals, on the deck and in the refuge of the rigging, until the great requiem of the deep with a mighty staccato of a wave-sweep became the music of her realization of her prayer-hymn. The end came almost at the exact hour when in our Diocesan Convention, at the customary pause for the midday prayer for missions, we were giving the prayer for her and her family. So the religion that is tested in the home is the religion for the heroic. And if you demonstrate the reality of your Christian character and your confirmation grace in the simple surroundings of your every-day life, you need never wait for greater occasions to prove it, but if they come, you may depend upon it, the character and the grace of God will then, too, splendidly stand the test and show their quality.

THE REV. DR. LLOYD.

The following letter came in response to one enclosing the Resolution of Convention in appreciation of Dr. Lloyd's remaining as General Secretary.

New York, February 8, 1906.

Rev. Mardon D. Wilson, 731 California Street, San Francisco, Cal.—My Dear Mr. Wilson: I do not recall having received a letter that gave me more satisfaction than yours of the 2d with its enclosure. A man would be indeed of strange mold who would not be moved by such a token of good will and confidence. I trust that I shall be tempted to greater effort on behalf of this work as the result of the kindness showed me. I could only wish that my brethren could understand how the high privilege of serving this place precludes any idea of sacrifice involved in it. If by any means my being here can make it easier for you people who are doing the work to accomplish that for which the Church was sent, I shall be more than satisfied.

I wish you could make those concerned understand how much I value their consideration.

Very truly yours,

A. S. LLOYD, General Secretary.

NOTES AND COMMENTS

Lest we should be tempted to be self-righteous overmuch, that severely scientific publication, *The Popular Science Monthly,* calls attention to the fact that more murders are committed and more divorces granted annually in the United States than in the whole of Europe; and it adds its conviction that we have more thieves and embezzlers among us than exist in all the rest of Christendom, and that our sexual sins throw into the shade all the similar vices not only of Europe, but of Europe and Asia combined. This is a pretty severe arraignment, and in the latter particulars it may be incapable of justification; but, unfortunately, so far as the first two items are concerned, it is borne out by statistics, and the record of suicide among us is almost equally appalling. All this suggests that what we need just now) more than any other addition to our national equipment, is some man of commanding genius, having the moral earnestness and penetration of a Hawthorne and the patriotism of a Lowell, to shame us into improvement. As things stand, our especial contemporary curse is a species of shallow optimism—of which Senator Beveridge's is perhaps the most obtrusive type—which endeavors to persuade us that, because our material progress is unexampled, our account with the things which signify is somehow also well. From which sham may clearer heads and some knowledge of the condition of the rest of mankind eventually deliver us!

We do not know to what extent the San Francisco daily newspaper is read among the young in respectable homes, but we do know that if it is read, certain things which confront us ethically and socially are not difficult of explanation. On a recent February morning one of the cleanest of these carried to every breakfast table where it was admitted the story of four suicides and two murders as its principal contribution to a knowledge of what had happened around the Bay in the preceding twenty-four hours; and there were other and still less savory exploitations. Comment on the influence of such aliment as this upon the growing California mind is needless. We venture, however, upon a wild suggestion: it is that, during the forty days of Lent, the newspaper should be excluded from every reverent and self-respecting San Francisco home, and the money so saved be invested in something which is really literature and which can properly be read and assimilated.

As an indication that the "common people" are not incapable of reading things which are neither salacious nor degrading, it is salutary to remember that one contemporary publishing house does nothing but print continuously, year in and year out, the sermons of Charles Spurgeon; and there are two printing houses in Scotland in which several presses are said to be always running upon the works of Scott and Tennyson.

Among the ironies of things in connection with the recent Lord Mayor's dinner in London was the fact that Mr. Balfour, who was the guest of honor, had just before received a deputation of six thousand working women, who formed part of the army of destitute in the city, praying him to initiate some form of public employment for their relief; and the further fact that the turtles upon which he and his companions were dining had been taken from the water to London in artificially heated vans, so careful was the caterer of the distinguished company's digestive organs! We do not suppose that anything short of a radical Christianizing of our economical and governmental machinery will do away with undeserved and undesired unthrift; but the pages of Juvenal contain few things more astoundingly suggestive than this juxtaposition of artificially heated and solicitously cared for chelonians, with the thousands of women in the world's great capital without bread and without a place to sleep.

According to the estimate of a contemporary, it requires something like five hundred millions of pounds of tobacco per annum to meet the home demand in the United States. Deducting the women from the population and eliminating the boys under fifteen years of age, the amount per individual would be about fifteen pounds. We have, of course, no means of learning precisely what expense the consumption of the tobacco used in the United States entails upon its consumers; but it would be interesting to know exactly what relation the sum we spend annually for good books bears to our expenditure for nicotine. The Belgians alone, among the peoples of the world, use more tobacco in the year per man than we do.

The steady growth of our population and the rapid encroachment of the flat and the business blocks upon parts of the city hitherto but thinly built on call attention to the necessity which exists for the laying out in San Francisco of a sensible park system. What is wanted is not a few large parks capable of being reached by the aid of the street-car, but grass and flower grown spaces within easy access of those who live where the buildings are packed the closest, and where the number of cubic feet of air per individual in the factory and the dwelling-house is smallest. The parks are primarily not for the use of the well-to-do, but for the use of the class which works the hardest and whose hours of toil are longest. In a well laid out city no individual would be more than two or three blocks, at the most, from some place where the air was uncontaminated and the earth for some small space carpeted with natural verdure. For the rich the opportunity to breathe pure air and have the children sport upon the grass is provided in the home domain, but it is not so provided for the larger part of us. The wife of the wage-earner, if her children are to have any playground but the street, must seek it in some place provided for her by the city as a whole; and in a well-regulated city this should never be more than two or three hundred yards from the house in which she lives. As things now stand, San Francisco has one of the finest parks in America, easily accessible to the owner of an automobile or a carriage, but within not much less than an hour's ride by street-car from those who need it most. Practically, therefore, this park is valueless, except on Sunday, to those for whose use municipal recreation grounds are primarily intended. What is necessary is a system of small breathing-spaces and playgrounds, one or two blocks in size, scattered throughout that part of the city in which manufacturing is carried on, and where the number of residents to the acre is the greatest; and the opportunity for San Francisco to have this system grows less with every year, and its cost grows yearly greater.

NOON-DAY SERVICES.

Following is the order of dates and names of speakers for the daily services to be held in the assembly rooms of the Merchants' Exchange Building, San Francisco. These services will be held from February 28th to April 24th, Ash Wednesday to Easter Even, inclusive, and will be open to men only. They will begin promptly at 12:15 P. M., and are scheduled to close with equal promptness at 12:45 P. M. They deserve a crowded attendance, and we pray for God's abundant blessing on them.

Ash Wednesday, February 28—Rev. Frank Stone, speaker.
Thursday, March 1—Rev. L. C. Sanford, speaker.
Friday, March 2—Rev. George W. White, speaker.
Saturday, March 3—Rev. J. P. Turner, speaker.
Monday, March 5—Rev. John Hemphill, D.D., speaker.
Tuesday, March 6—Rev. W. Kirk Guthrie, speaker.
Wednesday, March 7—Rev. George C. Adams, D.D., speaker.
Thursday, March 8—Rev. W. M. Bours, speaker.
Friday, March 9—Rev. G. G. Eldredge, speaker.
Saturday, March 10—Rev. William Rader, speaker.
Monday, March 12—Rev. E. R. Dille, D.D., speaker.
Tuesday, March 13—Rev. G. W. White, speaker.
Wednesday, March 14—Bishop Moreland, speaker.
Thursday, March 15—Rev. N. B. W. Gallwey, speaker.
Friday, March 16—Rev. William Rader, speaker.
Saturday, March 17—Rev. G. G. Eldredge, speaker.
Monday, March 19—Bishop Moreland, speaker.
Tuesday, March 20—Rev. George C. Adams, D.D., speaker.
Wednesday, March 21—Rev. N. B. W. Gallwey, speaker.
Thursday, March 22—Rev. E. L. Parsons, speaker.
Friday, March 23—Mr. H. J. McCoy, speaker.
Saturday, March 24—Rev. B. M. Weeden, speaker.
Monday, March 26—Rev. John Hemphill, D.D., speaker.
Tuesday, March 27—Rev. F. W. Clampett, D.D., speaker.
Wednesday, March 28—Rev. E. L. Parsons, speaker.
Thursday, March 29—Rev. W. Kirk Guthrie, speaker.
Friday, March 30—Rev. D. Charles Gardner, speaker.
Saturday, March 31—Rev. D. Charles Gardner, speaker.
Monday, April 2—Rev. L. C. Sanford, speaker.
Tuesday, April 3—Rev. Burr M. Weeden, speaker.
Wednesday, April 4—Rev. Alexander Allen, speaker.
Thursday, April 5—Rev. Edgar F. Gee, speaker.
Friday, April 6—Rev. David Evans, speaker.
Saturday, April 7—Rev. James Hulme, speaker.

Holy Week.

Monday, April 9—Dean Hodges, speaker.
Tuesday, April 10—Rev. Cecil Marrack, speaker.
Wednesday, April 11—Rev. David Evans, speaker.
Thursday, April 12—Rev. F. W. Clampett, D.D., speaker.
Friday, April 13—Bishop Nichols, speaker.
Saturday, April 14—Dean Hodges, speaker.

THE CALENDAR FOR MARCH.

March 4—First Sunday in Lent[1].....Color purple
March 7—Ember Day[2].....Color purple
March 9—Ember Day[2].....Color purple
March 10—Ember Day[2].....Color purple
March 11—Second Sunday in Lent.....Color purple
March 18—Third Sunday in Lent.....Color purple
March 25—Feast of the Annunciation[3] (Fourth Sunday in Lent).....Color white

[1] This Sunday was at one time known as Quadragesima. Its collect dates from 1549, and is the only Lenten collect peculiar to the Edwardian books, counterparts of all the rest being found in the different ancient Liturgies. The Epistles and Gospels for this month are, with two or three slight discrepancies, those of the Sarum Missal.

[2] Special prayer for those who are to be admitted to Holy Orders.

[3] This feast has been observed from very early times, and from it the date of Christmas was originally calculated. As is well known, the Jews had two years, one civil and one religious,—the former beginning with the October new moon and the latter with that of March. It is taken for granted that St. Luke, in his account in the Gospel, uses the civil, not the ecclesiastical, chronology. Those who argue for a summer date for the Nativity do so on the assumption that the Evangelist used the ecclesiastical chronology and that the Annunciation occurred in September. It is impossible to decide upon the point with certainty, but the balance of evidence is in favor of the current usage.

He who would be a great soul in future must be a great soul now.—Emerson.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

"THE CHILD OF GOD."

The Editor of the Pacific Churchman:

At the risk of some seeming discourtesy to the Convention preacher for the year 1906, may I call attention to the need which exists for a more thorough appreciation of the meaning and the history of the first answer in the Church Catechism? and may I do this with the greater freedom and insistence because of the conviction expressed by more than one lay speaker on the floor of that Convention that all is not well with our training of the young? In his sermon the Bishop of Los Angeles referred more than once to what he evidently conceived to be the fact that this Church teaches her people that, when brought to the font in baptism, the child is there made "a child of God." It is true the preacher disclosed the uncertainty of his own conviction on this point by modifying his statement once with the qualification that the child was so made "in a sense." As a matter of fact, the Church Catechism does not teach that the child is by baptism made a child of God, and the Church Catholic has never so taught. I cannot, of course, in this place go into the long story of all that lies behind the use of the definite article in the second clause of the first answer in this Church's formulary of instruction for the young. It must suffice me here to say that it is one more evidence of the profound acquaintance of Cranmer, and apparently of at least some of those who were working with him, with the teaching of the ante-Nicene Church, and especially with the thought of the greater Alexandrian teachers. We have lately had a decided contribution made to the literature of the Church in the Reformation period in the life of Cranmer from the pen of Professor Pollard; but unfortunately no one—not even his latest biographer—has pointed out the probable significance in one direction of Cranmer's visit to Italy in 1530. Cranmer had, of course, from some time during his university career, been more or less familiar with the work of the greater Italian humanists, who were reproducing, in more than one particular, the teaching of the profounder theologians of Antioch and Alexandria. Colet, still earlier, had come under the influence of, if not into personal contact with, Savonarola and Pico Mirandola; and More had been at Oxford—under the direct impress of the Italian—what the latter had been at Florence. But it is probably to the visits first of Colet and then of Cranmer to Italy that we owe very much of their acquaintance with Greek theology, and so of the catholicity of a considerable part of our Book of Common Prayer.

I come back, however, from this digression to what is the more immediate concern of this letter; and that is the need which exists for at least teaching our teachers the meaning of the opening answer in this Church's Catechism. It is a matter for sincere congratulation that we have lately had presented to us in popular form something like an adequate account of modern catechisms, and the place of catechising in the Church, from the pen of the Bishop of Manchester; and none of us can, I think, be too sincerely grateful for the appearance of this volume, and especially for its appendix. Rather singularly, however, neither Bishop Knox, nor any other writer on the catechism with whose work I am acquainted, has pointed out the significance of the change from the indefinite to the definite article in the clause to which I refer. As a matter of now familiar fact, almost all our post-Reformation theology has been vitiated, as that of the schoolmen for seven centuries beforehand had been vitiated, by a non-Scriptural as well as a non-Catholic conception of man. From the time of Tertullian onwards, there has been a tendency on the part of Western theology to adopt a wholly unscriptural conception of what it is which is man's equipment simply as a member of the human family; and it has been one of the unfortunate legacies to us from the Tractarian movement that, in the desperate endeavor of its leaders to avoid the papalism inherent in one part of their creed, they were led to embrace not a little of what was darkest and

(Correspondence continued on page 13.)

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

published by the Diocese of California and in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.

San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.

BOARD OF TRUSTEES.

MR. A. C. KAINS
MR. WILLIAM MINTZER
REV. N. B. W. GALLWEY

BOARD OF EDITORS.

REV. EDW. L. PARSONS
REV. N. B. W. GALLWEY
REV. WM. HIGGS
REV. HENRY HOWITT
REV. MARDON D. WILSON

ASSOCIATE EDITORS.

REV. EDGAR F. GEE
REV. WILLIAM N. GUTHRIE
REV. H. H. POWELL, PH.D.
REV. LOUIS C. SANFORD

BUSINESS MANAGER.

REV. MARDON D. WILSON

ALL SUBSCRIPTIONS CONTINUED unless ordered discontinued.

NEW SUBSCRIPTIONS are acknowledged by sending the paper.

When a CHANGE OF ADDRESS is desired, BOTH the OLD and the NEW ADDRESS must be given, including TOWN, COUNTY and STATE. We do not send RECEIPTS for subscription unless the request is accompanied with a stamp. The date on your wrapper will indicate, within two weeks, that the remittance was received.

ADVERTISING RATES: FOR DISPLAY ADVERTISEMENTS, rates given on application.

SUBSCRIPTIONS, both new and old, can be paid at the New Book Store, 23 Grant Avenue, Mr. L. H. Cary, Manager.

Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

February 10—Licensed the Rev. Frank Stone, of the Diocese of London, to officiate in the Diocese.

11—Septuagesima Sunday. A. M., in St. Michael's, Fowler, celebrated the Holy Communion and confirmed four, with sermon and address. Evening, in St. Mark's, Selma, preached.

14—P. M., Committees from Point Richmond and Fruitvale. Meeting of Standing Committee and Board of Missions.

16—P. M., met with Committee of House of Churchwomen on "Woman's Work in the Church."

17—P. M., in St. Luke's, San Francisco, baptized an infant.

18—Sexagesima. A. M., in the Church of Our Saviour, Mill Valley, preached. Evening, in Christ Church, Sausalito, confirmed five, with sermon and address.

WILLIAM F. NICHOLS.

Cuts of the Rectories at Gilroy, Pacific Grove, Selma, San Luis Obispo and Hayward have been made for use in the Journal of the Diocese, which is now being printed. After the Journal has been printed these cuts can be obtained at cost price on application to the office of the Pacific Churchman.

PERSONALS.

The Rev. George T. Baker, a member of the Cathedral staff for Missions for the past two years, has ministered very acceptably in Grace Church, Martinez, and has now been appointed to the charge of Trinity Mission, Point Richmond. He begins his new work with the first Sunday in March.

The Rev. Henry B. Brown, a colored clergyman of great ability, was advanced to the priesthood by Bishop Millspaugh, January 25th, in St. Simeon's Church, Topeka, of which Mr. Brown has been placed in charge.

The Rev. S. H. Wingfield Digby, M. A., who for the past two and a half years has been in charge of the important work done among the sailors of the port of San Francisco by the Seamen's Institute, has been recalled to England, to the great regret of his host of friends in this city. He sailed for Japan on the "China" on Tuesday, the 13th inst., intending to see something of the Orient before he goes home in June to work that awaits him among the undergraduates of Oxford. Like all his predecessors at the Institute, Mr. Digby leaves behind him the memory of an earnest, consecrated character, who worked and planned night and day for the good of his parish on the water front, and labored with whole-souled democratic devotion to bring to Christ "those who go down to the sea in ships and occupy their business in great waters."

The Rev. F. Stone, B. A., has been appointed as his successor, and in his hands, with the Rev. H. A. Collison as assistant, the interests of the Institute will be in good keeping. Mr. Stone brings to his work here considerable experience acquired in the port of London, and has already taken hold of his new responsibilities with an energy that augurs well for the future. We welcome him among us, and assuring him of our moral sympathy, shall endeavor to further his efforts and hold up his hands with material things as well. Mr. Stone will preach in Grace Church on the evening of March 18th, the third Sunday in Lent.

Dean Eddie of St. Mark's Cathedral, Salt Lake City, who is now in Los Angeles, has decided to remain for a year at least in California, and has accordingly tendered to the wardens and vestry of St. Mark's his resignation of the deanery, to take effect from Easter next.

The Rev. Stephen F. Sherman, Jr., Rector of St. Athanasius', Los Angeles, has accepted a call to the rectorship of St. John's, St. Louis, Mo.

CLERICAL SEMINAR.

Semester February to June, 1906.

Subject, "The Varieties of Religious Experience," by Professor William James.

1. Introduction and the Religion of Healthy-mindedness, pp. 1-126, Monday, February 19, Rev. H. H. Powell, Ph.D.

2. The Sick Soul and Conversion, pp. 127-259, Monday, March 19, Rev. Clifton Macon.

3. Saintliness and its Value, pp. 259-379, Monday, April 23, Rev. G. M. Cutting.

4. Mysticism, pp. 379-430, Monday, May 21, Rev. D. J. Evans.

5. Philosophy and Conclusion, pp. 430-527, Monday, June 18, Rev. O. St. John Scott.

"Old, poor, sick, cast out" is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.

(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States who elect to make contributions to the General Fund at Christmas.

The General Convention recommends an offering Quinquagesima, or "the Sunday nearest thereto that may be convenient."

Churches and individuals who have not contributed upon days other than Quinquagesima are appealed to by this card to send their offering.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars, but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

Undesignated offerings relieve present need; "designations" go to "Permanent Fund," or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries, in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested you must contribute to the General Fund.

This is to remind all who read, of the worthy object and the great need.

Send for "A Plea for a Square Deal" and other circulars.

THE GENERAL CLERGY RELIEF FUND,

The Church House, Twelfth and Walnut Sts. Philadelphia

Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

UNITED SERVICES.

We are very happy to be able to announce that Dean Hodges has agreed to be the preacher at united services in San Francisco on the six successive Friday evenings in Lent, as follows:

March 2—Trinity Church.
March 9—Grace Church.
March 16—St. John's Church.
March 23—St. Stephen's Church.
March 30—St. Luke's Church.
April 6—St. Paul's Church.

The general topic of all these sermons will be "The Public Discourses of Our Lord."

Let everybody note these dates and let us fill these Churches to the doors with earnest, eager worshippers and listeners.

Dr. Hodges is the Dean of the Divinity School in Cambridge, Mass., and is in California as special preacher and lecturer in Stanford University. He is generally recognized as one of the foremost preachers in the American Church, and it is a matter of most hearty congratulation that the San Francisco churches have been able to make this arrangement.

INTER-PAROCHIAL BIBLE CLASSES.

The following Bible Classes will be held during Lent in San Francisco and Oakland. All Church people are cordially invited to attend:

Trinity Church, Bush and Gough streets—Fridays, 4:30 p. m. Leader, Rev. F. W. Clampett, D.D. Subject, "The Unity of Scripture."

Grace Church, California and Stockton streets—Fridays, 10 a. m. Rev. D. J. Evans. "The Gracious Words of Our Lord."

St. John's Church, Valencia and Fifteenth streets—Wednesdays, 8 p. m. Rev. L. C. Sanford. "A Literary Study of the Book Genesis." Textbook: Genesis in Modern Readers' Bible.

St. Stephen's Church, Fulton street, near Fillmore—Sundays, 7 p. m. Rev. Cecil Marrack. Philippians (Modern Readers' Bible).

St. Peter's Church—Stockton and Filbert streets. Fridays, 9:30 a. m. Rev. W. M. Bours. The Gospel History.

Oakland—St. Andrew's Church, Magnolia and Twelfth streets—Sundays, 6:45 p. m. Rev. O. St. John Scott. Church History.

Berkeley—St. Mark's Church, Bancroft way and Ellsworth street—Tuesdays, 8 p. m. Rev. E. L. Parsons. Jeremiah (Modern Readers' Bible).

The Sunday-school Commission urges that every Sunday-school teacher within reach will regularly attend one or more of these Bible classes.

THE DIVINITY SCHOOL, SAN MATEO.

We have received during the last few months gifts for the Library: Census of 1900 and pamphlets on forestry by Pinchot and others, from Washington D. C.; several volumes from the Rev. G. H. Jenks, M. D., besides the T. and T. Clark edition of the Fathers; many volumes from the Rev. David McClure, Ph.D.; and several hundred volumes from the library of the late Rev. John Townsend of Middletown, Conn., sent by his widow. The last gift includes some interesting curios, and a book once owned by the Rev. Samuel Johnson, D.D., of Connecticut. The Library has now nearly 5,000 volumes. In the new buildings a place should soon be made for the protection and final arrangement of our valuable collection.

The walls of the first side of the quadrangle are steadily rising. The chapel is now used regularly and the rooms at the other corner are occupied by the Rev. Dr. Powell and by students.

AMERICAN CHURCH MISSIONARY SOCIETY.

New York, January, 1906.

This Society being obligated by the funds intrusted to its care to continue operations, desires to enlist the co-operation of all who sympathize with its object.

As an auxiliary to the Board of Missions, we are to collect all we possibly can for the work of Domestic Missions, for the Missions in Cuba and Brazil.

We therefore solicit contributions, and desire particularly to enlarge our legal membership. Please therefore join us by becoming annual members by the payment of $3.00; life members, $100, and patron, $500. Remittances to be made to George C. Thomas, Treasurer, or Rev. A. S. Lloyd, D.D., Secretary, 281 Fourth Avenue, New York City.

The "Outlook" for February 25th, the illustrated March number, fully maintains its high reputation. "A Woman's Impressions of the Philippines," by Mabel T. Boardman, and "The Coming of the Italian," by John Foster Carr, are the most notable articles.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

New York Bible and Common Prayer Book Society.

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Aven ue, New York City.

Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. POTT, AGENT. E. S. GORHAM, Secretary.

LENT and EASTER MUSIC
THE STORY OF THE CROSS
Several settings, 5c. ea., $2.50 per 100
EASTER CAROLS
for
Church and Sunday-School BOOKS I, II AND III
Samples for five 2c. stamps
5c. each $2.50 per hundred
Send for catalogue of New Easter Anthems
NOVELLO, EWER & CO.
21 E. 17th STREET NEW YORK

MISSIONARY COMMENT

SOME LAYMEN'S OPINIONS ON GIVING TO GENERAL MISSIONS.

A communication has recently come to us, reciting a conversation which took place after the business meeting of one of the Diocesan Church Committees. No names are mentioned—for which we are glad, as in publishing this communication we desire to draw attention to *what* was said and the *principle* it conveys, not *who* they were who gave utterance to it. The following is the communication as it came to us:

In a recent *Spirit of Missions* it is announced that some far-sighted persons have provided the means for sending the *Spirit of Missions* to 2,000 vestrymen throughout the country who are not now subscribers. If provision could also be made for some assurance that these 2,000 vestrymen would read it, great good might reasonably be expected from it. The following incident, which occurred recently, illustrates the need of just such ordinary intelligence as the careful reading of our splendid missionary magazine will foster: Some half dozen members of an important church committee or board—it matters not which—had just finished the business in hand when in some way the subject of missionary contributions came up, and about the following conversation resulted: Says a vestryman of the largest and wealthiest parish in the Diocese: "We raised several hundred dollars for missions the other day." "But that was for General Missions," remarked one of the others. "General Missions; what's that," exclaimed a wealthy vestryman of another wealthy parish. "Why," explained the senior warden of another large parish in the See city, "that is foreign missions in China and Japan." "What," cries vestryman No. 2, "do you mean to say money is being sent out of this Diocese, where it is needed so much, for foreign missions? Shame!" "Yes, that is what it means," adds the senior warden. And all three were in evident agreement that it was a "shame" to be sending missionary money out of this State. Then a fourth layman present ventured to explain that "General Missions" included such domestic interests as the support of missionary bishops and others in our own country. But, really, when vestrymen in large city parishes, with fairly wideawake rectors, and men in high business, professional, and social positions, are so grossly ignorant as this true incident shows, is it not time the *Spirit of Missions* were given them to read? And is it any wonder that the Diocese to which they belong stands at or very near the foot of the list in the matter of responding to the apportionment for General Missions?

CALIFORNIA CHURCH GOLD FOR CALIFORNIA CHURCHES.

The foregoing communication which we have printed reveals as concretely as anything we have ever read a principle which is widespread in our midst. It is the most potent cause for the fact that our Diocese takes a place so near the end of the list of contributors to General Missions. It is akin to the political cry of "America for the Americans"—a cry which China has recently adapted to herself to our discomfiture, and frankly we don't like it at all. The same cry was raised in our Diocese — not regarding means, but men—when the Rev. John W. Nichols, obeying the call of God, gave himself to China. Then the exclamation was "Shame! when there is such need for men in California" — "California men for California." Any thinking man or woman can see the logical outcome of such belief. The gospel of Jesus Christ as it is enunciated in that splendid missionary hymn, "Christ for the world we sing," will in the minds of such believers soon be whittled down to "Christ for California we sing." We will not be understood to intimate that California does not need Christ! Neither would we have anyone imagine that we fail to realize the great and urgent need for men and means for our Diocese. But we do unhesitatingly declare that any such message or principle as would limit California's gifts of men and means within her own borders is heresy of a far worse type than that which seems to agitate so many minds in our Church to-day. The truth will always remain forever unchanged for individual, parish, or diocese, that "Whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall find it."

We are glad in view of all this to remind our readers of the statement of the Advisory Missionary Committee at the Convention that for the last five years, since the Apportionment Plan was adopted, there has been a steady increase in the amounts given by the parishes to General Missions. This indicates, we believe, a gradual dissipation of the false principle in the above statement. It will very largely depend on the attitude of the rectors of parishes how long such sentiments prevail to influence our missionary gifts. Let parish work be done with all our might, but let the vision of our possibilities for influence and help be "unto the uttermost ends of the earth."

CHURCH EXTENSION APPORTIONMENT—A BACKWARD STEP.

The schedule of the apportionment for each parish for the Church Extension Fund has just come to us with the following resolution from the Board of Missions attached:

"WHEREAS, during the past year there has been a most gratifying and successful effort on the part of a majority of the parishes and missions to meet and even exceed their apportionment for the Church Extension work in the Diocese on the basis of $10,000; and in the hope that this year, following this good example, all the parishes and missions will not only raise the amount apportioned to each, but, recognizing the fact that the apportionment is the minimum asked and actually needed, will strive to have the pleasure of being of the number who shall exceed the same, thereby enabling the commencement of desirable work; therefore be it

"Resolved, That the Committee on Finance be requested to make the apportionment for the Church Extension Fund for the current year on the basis of $10,000, leaving the remaining $2,000 voted by the convention to be met by such extra offerings as the several congregations and individuals may be inspired to make."

We regret very much to learn that such a resolution was presented by the Board of Missions, and, further, that the Finance Committee acceded to the request made therein. We acknowledge the right of the Board of Missions to make such a request, as we do the right of any rector to do the same, but we question the right of the Finance Committee or any other committee to go behind the resolution of Convention, which was, with the exception of one dissenting voice, carried unanimously. That resolution stated that the amount of the ap-

portionment for Church Extension be $12,000. To reduce the amount of the apportionment to $10,000 is not within the rights of any committee or board. We think that every rector will agree with us when we say that they are *morally bound by the resolution made and carried, practically unanimously, in Convention,* to consider their apportionment upon the basis of $12,000—which would be one fifth more than the amount given them by the Finance Committee. As a matter of fact, the sums apportioned by the committee amount to only $9,843. There is no progress in this step, as there certainly is no inspiration. Indeed, if we press the matter, the actual figures show that there is actual retrogression, for last year the apportionment schedule amounted to $9,913. We are familiar with the reason given, that some parishes become discouraged if they never are allowed to "catch up" with their quota. But does any sincere rector or layman seriously ask us, or anyone else, to agree that the general forward moment in the amount to be apportioned be held back until all the churches "catch up"? How absurd! We repeat Dr. Lloyd's splendid saying—splendid because of its truth: "There is no poverty in God's Church except in the minds of His children." It is instructive to remember that fourteen years ago the Diocese (before the division), *with a less number of communicants than we have now* in this Diocese, raised $8,000 for the Episcopate, $1,000 for the Convention Fund, nearly $6,000 for Church Extension, and paid taxes on its church property, valued that year at $1,112,000. These figures in the face of the fact that the past ten years have been the most prosperous years in the history of this country, surely ought to make us ashamed to plead inability. We are as slow to believe that there is any lack of *disposition* to give to Diocesan missions the sum voted by Convention, as we are confident that there is no *valid reason why that amount cannot surely be raised.*

We appeal to the clergy to look at God's work in God's way. If we dare nothing for Him, how can we expect to win anything which is worth winning. If we are going to undertake to do the missionary work of the Church only upon *the dead-sure basis,* where does our faith come in that we preach so much about? "It was a missionary convention," is the verdict of those attending. Then why creep up now to pull back the standard from the place where it was planted by the vote of sane men in convention assembled, and who, we may believe, had then a broad vision of God's work and the Church's possibilities. "Quit ye like men. Be strong." TWELVE THOUSAND DOLLARS FOR CHURCH EXTENSION.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—MRS. JAMES NEWLANDS, 2902 Clay Street, San Francisco.

Secretary — MRS. A. M. LAWVER, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—MISS L. J. GIBBS, 3525 Washington Street, San Francisco.

Marin County Quarterly Meeting.—Thursday, March 1st, 2:30 p. m., in the Guild-room of Christ Church, Sausalito, the Rev. D. Brookman, rector of All Saints', Palo Alto, will speak on "The Missionary Spirit and the Apportionment, Diocesan and General," and Miss Dorsey on her work in the Diocese. All are cordially invited.

Diocesan Meeting.—Monday, **March** 5th, 2:30 p. m., in the Guild Hall of All Saints' Church, San Francisco, Waller Street, near Masonic Avenue.

The Auxiliary is anticipating with pleasure its first meeting at All Saints', a parish whose growth it has watched with affectionate pride, and it hopes to see there a large gathering of the women and girls of the parish and to have the presence of the rector in renewed health.

Our members in San Francisco and neighborhood are urged to attend and help the officers, who expect to present an interesting program, to make the meeting a success in all ways.

The Quiet Day.—The Bishop will conduct the annual Quiet Day on Thursday, March 28th, in St. Stephen's Church, San Francisco.

Editors of parish papers and heads of societies are requested to extend a general invitation to the women and girls of the church. The order of services and instructions is expected in our next issue, and programs will be sent to our parishes in due time for distribution.

Readers are particularly requested to notify our older churchwomen and those especially who for old times' sake and fond associations will wish to share in this, the thirteenth Quiet Day to be held in St. Stephen's Church since the first in the Diocese on December 18, 1885.

Alaska Boxes.—A letter for Miss Sabine gives the following lists of "needed" and "not needed" this spring for the schools at Anvik.

Needed for Mr. Chapman's boys.—Overalls, blouses, pants, shoes, and stockings, summer and winter caps, second-hand clothing of all kinds worn by natives, and worth cost of transportation.

Needed for the girls.—Woolen dress skirts and blouses, flannel underwear, woolen stockings, shoes.

Not needed, 1906.—Aprons, nightgowns, flannelette skirts, underwaists; these in sufficient supply.

Christmas presents for this and other stations, durable dolls (dressed), musical instruments, toys that will bear close packing, knives, scissors, beads, ribbons.

For the hospitals.—Rag rugs (woven) bed-length flannelette night shirts, sheets, blankets, towels, draw sheets, hospital supplies, sterilized gauze, bichloride gauze, absorbent cotton, bandages, muslin and gauze (2 and 3 inches wide), any other articles used in hospitals or sick rooms.

For particulars address Secretary.

Missionary Study.—To small Auxiliary Branches and Mission Guilds: It is strongly urged that during Lent you pursue a course of missionary study and reading. As this is the time the Auxiliary donates largely to Alaska, we recommend that you send to Miss Beach 211 State Street, Hartford, for the "Lenten Course on Alaska"; price 75 cents. This gives all material needed for six exhaustive lessons on our missions, with pictures, and may be expanded to a longer and fuller course.

The Secretary visited the Guild of Our Saviour, Mill Valley, on the 19th, and the story of the Auxiliary found cordial hearing.

At the February meeting of St. Mark's (Berkeley) Branch Mrs. J. B. Hume spoke on "Mormonism." It would be well if her presentation of the system, religious and political, were given a wider hearing by women who value the Christian home and who, enlightened as to Mormon policy, may win men to see in it a menace to our country's ideals.

OBITUARY.

By the death of Mrs. Kate M. Stoney, on February 1st, the Church in California loses one of its oldest and most useful members. Mrs. Stoney, as Miss Allen, came to this State in 1860, and made her home in Napa. In 1861 she married the late Judge Thomas P. Stoney, and when, upon the breaking out of the Civil War, his sense of duty impelled Mr. Stoney to return to the East to enlist in the Southern army, Mrs. Stoney accompanied him to New York, and a few months later followed him to South Carolina, a journey full of peril involving, as it did, the running of the blockade. In 1866 Mr. and Mrs. Stoney returned to Napa, and for fourteen years were closely identified with St. Mary's Parish of that city. In 1880 they removed to San Francisco and connected themselves with St. Paul's Church, where they remained until 1885, when they removed into the Parish of St. John the Evangelist and were thereunto transferred. Mrs. Stoney survived her husband by fourteen years, and at the time of her death was one of the oldest communicants of St. John's. Her funeral, which was largely attended, was held in St. John's Church on Saturday, February 3d, the Bishop, assisted by the Rector of the Parish, officiating.

A woman of strong faith, lofty ideals, and charming personality, her loss is mourned and her memory will be cherished by a wide circle of friends.

IN MEMORIAM.

[illegible]ry 7, 1834—January 27, 1906.

"I know thy works, thy patience, thy [illegible], thy faith."

The death of Mr. James Palache on the morning of Saturday, the 27th day of January, in his seventy-third year, closed the earthly life of one whose memory will be a blessed heritage to all who knew him in home or church or business life.

Born in New York, January 7, 1834, his childhood was spent amid the elevating and refining influences of a cultured home circle, and when at the age of thirteen, he sought his own fortune in adventure and danger, these influences and the letters coming from his mother's hand, were anchor and shield to him during the rough mining life of early California. He reached that State on the schooner I. T. Gager, Captain Halsey, September 12, 1849, and, a boy of sixteen, entered with all the enthusiasm of his young manhood and high courage the life of stress and excitement, of temptation and trial that characterized that period in California. How he bore himself, how true he was to the best ideals of his early home, how strong and manly was his part in those rough days, we can best judge from the devotion of all who knew him then and from the flawless record that made his name a synonym for uprightness and purity.

His marriage in Gilroy, August 31, 1855, to Miss Helen Whitney, established the home that, under the guidance of her kindred spirit, has been for fifty years a blessing to all who have come within its influence. He survived the last of his many brothers and sisters, with whom, during their lifetime, he kept in closest touch, notwithstanding wide separation by land and sea. After an interval of forty-three years, he had the joy, in 1890, of a short visit with three beloved sisters in England and France.

In 1862, after several years in the southern mines, he came to San Francisco and entered the business house of De Witt, Kittle & Co. This firm was the oldest in San Francisco at the time of its final dissolution in 1892. In 1863 he and his wife joined the Church of the Advent (Episcopal) under Dr. Marion McAllister, with whom he was actively engaged in Church and Sunday-school work during many years, being closely associated also with Dr. H. D. Lathrop's succeeding pastorate. In 1879, though continuing business in San Francisco, he removed his home to Berkeley, where he spent the remainder of his life amid friends and surroundings he greatly loved. Despite many personal cares that might have excused one less devoted and forgetful of self, he labored unceasingly in St. Mark's Parish.

His Bishop has said of him, "He was one whose interest in the Church has ever been so strong and so helpful. Both at St. Mark's, and in many wide affairs of the Diocese, the record of his fidelity and efficiency is written, and the Church especially needs such men."

Honored and trusted by all who knew him, he gained yet a higher grace, the love of those who found in his genial welcome and unmistakable sympathy a glow that warmed even the cold realities of business relations, and the never-failing power to help and cheer others in spite of his own pain and weariness. A character that combined in true knightly fashion the courage and the graces of chivalry—a presence that was in itself a benediction, as in the footsteps of his Master "he went about doing good."

Undaunted by failing health, he was still in active business life when, after a few days of grateful rest amid the scenes he loved best in picturesque Pacific Grove on Monterey Bay, as he was in the act of starting for home and work again, his summons came and he was called to rest—without pain, without long illness—as he had prayed to go.

"Be thou faithful unto death, and I will give thee the crown of life."

DIOCESAN NEWS.

Merced.—St. Luke's Church, and Madera, Trinity Church.—Rev. N. Saunders, Priest-in-charge.—At St. Luke's, Merced, within a year nearly $175 have been spent in improvements on the Church and its furnishings, and all have been paid for. Also the Guild has raised over $200 as a nucleus for a Church Building Fund for a new Church. In Trinity Church, Madera, a fine vested choir has been organized, which renders very efficient service, and the congregations have increased very largely of late. Also the Guild at Madera has inaugurated and carried out many fine improvements, both within the Church and without. Nineteen have been confirmed within a year, and already another large class has been formed to prepare for confirmation.

San Francisco.—Grace Church.—Rev. David Evans, Rector.—We take the following from a recent number of the Grace Church Pastoral, reprinting it in the hope that it may meet the eye of some properly disposed person:

Verbum Sapienti.—It is generally conceded that "there is no more pleasing Churchly interior on this coast than that of Grace Church," and "the added charm given by the storied pictures of the rich gothic windows in memoriam" has excited unbounded praise.

But, as is so often the case, there is one exception—one window that is not "a thing of beauty," and can never, in any sense, prove a "joy"—it is hardly necessary to point it out—it speaks for itself and with no uncertain ugliness—in fact it is an altogether hopeless relic of ye olden time when there were no "Memorials" in Grace Church. May we not hope that some good soul may be moved to institute a change—make the old window a sort of "stepping stone to higher things" by giving the dear old Church one more "storied picture."

The following are the weekly services in Lent:

Monday, Tuesday, Thursday, Friday—Morning prayer, 9 a. m.; Evening Prayer, with Address, 4:30 p. m.

Wednesday—Holy Communion, 10 a. m.; Children's Service, with short Address, 4:30 p. m.

Saturday—No service.

The choir of girls from the Sunday-school, vested through the kindness of the Woman's Auxiliary, will lead the singing at the afternoon services, assisted on Wednesdays and Fridays by some of the girls from the choir of the Maria Kip Orphanage.

On Sunday evenings in Lent, the sermons in Grace Church will be by the following preachers:

March 4—The Rev. L. C. Sanford, Rector of St. John's Church.

March 11—The Rev. D. C. Gardner, Chaplain of Stanford University.

March 18—The Rev. Frank Stone, Chaplain of the Seamen's Institute.

March 25—The Rev. Cecil Marrack, Rector of St. Stephen's Church.

April 1—The Rev. H. A. Collison, Assistant Chaplain of the Seamen's Institute.

April 8 (Palm Sunday)—The Right Rev. W. F. Nichols, D.D., Bishop of California.

The Women's Auxiliary will meet every Tuesday afternoon in Lent at 2 p. m. at Miss Gwin's apartments, in "The Knickerbocker," corner Van Ness avenue and California street.

BULL DOG
50¢
50¢
TRADE MARK
SUSPENDERS
BEST FOR COMFORT, WEAR, AND ECONOMY FOR EVERY PURPOSE, FOR MAN AND YOUTH
Guaranteed to Outwear Three of the Ordinary Kinds
BULL DOG SUSPENDERS
Not a Harness—Do Not Twist or Tangle—Cannot Grow Stiff or Bind, Catch or Sag—Will Not Soil the Linen, Are the Standard of True Suspender Economy
Containing more and better rubber and greater elasticity than any other suspender, with non-rusting, silver nickel metal parts and imported, unbreakable Bull Dog Leather Ends, insuring ease and action, longer wear, and better and more uniform trouser support, they give absolute satisfaction that cannot be had in any other make
In light weight lisles or heavy weight twills for man or youth, extra long at no extra cost, if they don't prove the Best 50-Cent investment you ever made you can have your money back by asking
If your dealer won't supply you, we will, postpaid
There is no substitute for the Bull Dog
HEWES & POTTER
Largest Suspender and Belt Makers in the World
192 87 Lincoln Street, Boston, Mass.
Booklet, "Correct Dress and Suspender Styles," free on request.

BULL DOG
SUSPENDERS
WILL OUTWEAR THREE OF THE ORDINARY KIND
More elastic, non-rusting parts
Absolutely unbreakable leather
Guaranteed best 50c suspender made
Can be had in light or heavy weight for man or youth, extra length same price.
SUITABLE FOR ALL CLASSES
If your dealer won't supply you we will, postpaid, for 50 cents.
Send for valuable free booklet, "Correct Dress & Suspender Styles."
HEWES & POTTER
Largest Suspender Makers in the World
192 87 Lincoln St., Boston, Mass.

CORRESPONDENCE.

(Continued from page 7.)

most ghoulish in the teaching of the Carthaginians. At any rate, what it is incumbent on us just now to do is to clear ourselves of so much of this taint from the thought of Tertullian and Cyprian and Augustine as remains upon us—and that some of it does remain the Convention sermon is, I think, sufficient evidence,—and to see that the teaching in our Sunday-schools has for its foundation both a Scriptural and a Catholic doctrine of man. It is remarkable that when He who called Himself the Son of Man took the children up in His arms and blessed them, the ground upon which He stood was outside the borders of Palestine. We cannot, of course, speak upon the point with certainty; but it is probable that the children so taken up and blessed were not Israelites even in the modified sense in which we apply that word to the inhabitants at that time of Galilee. The children may have been literally, as a friend suggests, "street Arabs in the strictest sense of that term; yet it is of them that" Christ says explicitly "of such is the kingdom of God."

There is not space to go into the many passages, alike in the Old and in the New Testament, which affirm the divineness of our natural manhood. One text, however, which is conclusive for the Pauline teaching, I may perhaps adduce—that in which it is written to the Galatians "Because ye are [already] sons, God hath sent forth the Spirit of His Son into your hearts, crying 'Father.'"

What (for I must be brief) I fear is a more serious fault with our modern theology, and especially with that part of it which is influenced by the Tractarian and the Carthaginian spirit, even than its unscriptural anthropology, is its doctrine of the Incarnation. If I may say in a sentence what I feel about it personally, it is that its view is episodical instead of static. It regards that being "made man" upon which the Nicene symbol lays such stress as an event rather than as a disclosure; as the **coming into existence** of a fact, instead of as its **coming into history.** We shall never, I fear, get our proper hold upon the minds either of thoughtful men or thoughtless children until all that is involved in the two simple propositions which I have indicated takes its place in the training of every Sunday-school teacher and every student in divinity, and so in time find their way to the consciousness of every child.

WILLIAM HIGGS.

A WORD OF EXPLANATION.

Berkeley, February 23, 1906.

The Editor of the Pacific Churchman:

May I ask for space to say a word in regard to the recent declaration concerning New Testament criticism, which has been so widely circulated through the Church? It has been so cordially condemned that it seems worth while, without attempting directly to touch upon the grounds of condemnation, to make plain the attitude of one at least of the signers.

The American Church has very fortunately been so intent with active work that the theological controversies which have raged in England have scarcely affected it, but it cannot be denied that many young men who are in, or might be looking forward to, the ministry, are very seriously troubled by two things. They find their religious ideas, particularly as to interpretation of the New Testament, changing rapidly, and still in a state of flux, and they find, or think they find, that the Church, as represented by the great majority of the Bishops and other clergy, looks with suspicion upon any frank and fearless treatment of such problems.

If such an impression exists, it is of small importance how far it is justified. That it is to a large degree justified, however, is patent to every one. One of the most lamentable conditions in this Church to-day is the lack of leaders in scholarship, or perhaps it were better to say the lack of scholars among its official leaders. The glorious traditions of Cranmer, Taylor, and Butler have lived in England in our generation in Lightfoot, Ellicott, and Westcott. But in America we feel that, fine and strong as our bishops often are in action, there are few who combine even solid, much less profound, scholarship with that breadth and openness of mind which would enable them to understand the perplexities of the young man's position as well as the significance of the books he reads. That feeling is undoubtedly well grounded, and I say it the more frankly because I know a Diocese (its headquarters are hardly a thousand miles from the office of the Pacific Churchman) in which a young man will always find that very sympathy and understanding. Such being the general situation, I suspect that it is nothing more than a "pious hope" which would look for any "authoritative encouragement" of New Testament study, if by authoritative is meant that attitude upon the part of the bishops which would lead their candidates to feel that they would encounter this free and sympathetic treatment of their difficulties.

What, then, is to be done? This declaration is one effort to better the conditions for the young man; its purpose, as I conceive it, is largely to make him feel that if he perseveres and enters the ministry he will find in any part of the country men who will meet him sympathetically; men who read and understand the most radical utterances of most radical critics, and have found no occasion, because of such understanding, to modify one whit their profound faith in their Lord and Master. It is, of course, absurd to speak as the "Churchman" does of the statement in the declaration that the signers "have confidence that the faith of the Church in the years to come will stand, no matter what historical revisions may await us," as an "effort to save the Faith." The attitude of "saving the Faith" is very different from that of those who merely state that they have not seen and do not expect to see in the results of really critical study anything which will affect the fundamental faith of the Church in Christ.

I may add, too, that such an explanation of its purpose helps to obviate the criticism that the declaration is "partisan." If it is signed by men who are supposed to have somewhat similar points of view, that is only because, desiring to secure not a great number of names but enough for the purpose, it was naturally sent to men who were understood to be favorably inclined towards it.

Personally I feel that the most telling objection to it is that it is ineffective. I cannot feel that it will really accomplish any great service. It is perhaps fortunate that it has roused so much comment. It will make men think—something sorely needed in our "hustling," practical, habit-dominated life, needed still more in our shibboleth-loving Church.

EDWARD L. PARSONS.

CONCERNING FEES.

To the Editor of the Pacific Churchman:

Dear Sir: In a recent editorial entitled "Concerning Fees," I notice this remark: "Whether it be wedding or funeral or baptism, the minister's relation to his own parishioner is too personal and sacred to admit of a business flavor." The writer, while decrying the system of fees altogether, would seem to include the rite of Holy Baptism in the class of ministerial offices generally acknowledged by a fee.

It appears to me that the Sacrament of Baptism should no more lead even the most mercenary of clergymen to expect a fee than a celebration of the Holy Communion. Both are the Church's Sacraments and are administered in the Church. And even in the case of clinical Baptism, a fee should not be called for any more than in the case of a bedside Communion. Of course, at the administration either of a Baptism or of the Holy Communion an offering should be made, which should find its way into the regular parochial channels.

Yours faithfully,

HUBERT C. CARROLL.

February 20, 1906.

DIOCESAN INSTITUTIONS.

Editor Pacific Churchman—Dear Sir: It would be a great convenience, especially to country parishes and missions, and often save delay and annoyance, if the various Church institutions of the Diocese would keep the addresses of their officers in the Pacific Churchman.

Respectfully,

J. N. MOSS McGOWAN.

Monterey, Calif., Feb. 16, 1906.

LITERATURE OF THE DAY

The Principles of Religious Ceremonial: Rev. W. H. Frere, M. A., Oxford Library of Practical Theology. (Longmans, Green & Co., New York, $1.40 net.)

The clergy, at least, ought to be conscious of a large debt of gratitude to the authors and publishers of this Oxford Library. For it brings within their reach, at a very moderate price, the work of recognized authorities on subjects which touch their daily work at almost every conceivable point. Only in our last issue we noticed a remarkably good and concise book on the Resurrection, and now comes this treatise on Ceremonial by Mr. Frere, known for much scholarly work, but best known by his revision and extension of Procter's Rationale of the Prayer-book. But most of the issues of this Library may be read with both interest and advantage by the layman, certainly this one and its predecessor on the Resurrection.

The definition of the title must be kept in mind. The book is an elucidation of principles, not a series of peremptory rules, expansions of the rubrics. There has been a good deal more than enough of this last already. Interpreters of rubrics have stretched them to such a tenuity that their real substance has been lost sight of in the foreign matter injected into them. And they crowned the process by the cool and amusing assumption of the authoritativeness of a final court of appeal. These Sir Oracles spoke—the cause was ended. From this has arisen that endless strife over the anise and cummin, which for the most part ignores that one dominant principle, with which the so-misnamed "Ritualistic Party" started, viz., that Ritual, or rather Ceremony, should be the illustration and exponent of doctrine. The later extremists have largely forgotten both principle and doctrine in the apotheosis of an eclectic and, largely, meaningless individual faddism.

Mr. Frere rightly insists on the distinction between rite and ceremony which is so generally confused: "Strictly speaking, a rite is a form of service, while ceremony is the method of its performance. A ritualist is one learned about forms of service, liturgies, etc., and not necessarily either learned or interested in ceremonial." In these later days there is more truth in this last than appears on the surface, or than, perhaps, was in the author's mind.

The introductory chapter searches into the reasons why religious ceremonial has a "special faculty for stirring strong feeling," and notes the "varying and inadequate causes that from time to time have called it out,—at one time a chasuble, then a surplice, a position, or a gesture. We can remember how a diocese was moved to its depths by the substitution of the weekly offertory for the monthly collection. The reason why is ascribed to the great varieties of feeling in the human mind, leading to great diversities of opinion." It seems to us that there is very sound sense in this attribution. In a remarkably interesting way the author traces the development of ceremonial from the earliest days. But the section of his work relating to the changes caused by the Reformation movement will attract most attention. Of late years this matter has been hammered out almost to vanishing point, in books, pamphlets, weary correspondences in Church papers, through the tedious processes of the English ecclesiastical courts (which, by the way, if they had a mind never knew it, and never abode in one stay). But, nevertheless, Mr. Frere, if he does not succeed in saying anything strikingly novel, puts old things in much clearer light, and penetrates beneath appearances to origins and motives. This is very apparent in what he has to say of the devious courses and wary balancings of the Elizabethan period. Her Majesty was always in a strait between two, and compromise was the very breath of her life. One wonders if she ever took a short cut.

The book is full of valuable facts, clearly put,—the technicalities are summed up in notes at the end—it is faithful to its title, and ought to be a factor in producing not only unity in worship but a much more intelligent conception of what worship really is. Mr. Frere insists repeatedly on that co-operative aspect of it which is the very key-note of the Prayer-Book—the essence and insistent feature of every one of its offices. Yet it is a lesson which some of the clergy, even, are slow in learning, and numbers of the laity have not so much as heard of it. The book may certainly be commended to both clergy and laity, and it is no mere conventionalism to express a hope that it may have very many readers in both classes. H. H.

We have received from Jacobs & Co. a **Manual of Confirmation** by Dr. A. C. Mortimer, for more "intelligent and educated candidates." In the main the teaching is plain, but "Circumincession"—p. 72—is formidable, even though its meaning is given,—and for this last we are grateful. But there are too many Manuals already, and we cannot find anything so exceptionally good in this as to justify its publication. H. H.

The Gospel in the Gospels: The Rev. W. P. Du Bose, D.D. (Longmans, Green & Co., New York, $1.50 net.)

There has been a most remarkable succession of very notable books for some time past on the person and works of Jesus Christ. A very marked characteristic of most of them is the prominence given to the ethical influence of the life and teachings of Jesus. The doctrinal side is not altogether shut out—in some of these works it is very much in evidence—but mainly it is the teaching and the eternal influence of the Life, its unceasing shaping of humanity, its power of adjustment to the most varying conditions, of continuous uplifting and development into always-growing perfection. The methods may be at variance with our own; there may be an ignoring of things that seem vital to us, or even actual depreciation of them; but in the face of all that, it is clearly an enormous gain that the "Life of Lives" should be made to stand out before the world as the transforming power, the continuous evolutionary force that is alone able to strengthen and develop everything that is highest and best in the complexities of human nature.

The purpose of Dr. Du Bose in this book is to make clear that the content of the life and teachings of our Lord can only be fully apprehended by careful study of the Gospels as a whole, in their several parts, and by taking the letters of St. Paul as "an interpretation only, and not a transformation, nor even an essential modification of the Gospel of our Lord." This seems obvious enough at first sight, but there is, at least, a tendency in some quarters to make use of St. Paul for putting an interpretation on the Gospels which to most of us seems a straining and distortion of his teaching, if not altogether foreign to what was in his mind. Dr. Du Bose says that "his true objective point has been the completer construction of the Gospel according to St. Paul"—to be treated in another volume. The present work has three parts: The Gospel of the Earthly Life in the Common Humanity; the Gospel of the Work, or the Resurrection; the Gospel of the Person, or the Resurrection. We have not left ourselves any space for further analysis of this very able book, but we have no hesitation in commending it to the careful perusal of our readers. There is a charm of freshness and also of style about it, but, beyond that, abundance of matter for careful study which will be richly rewarded. H. H.

The **Nineteenth Century** for February is full of distinctly good matter. A Great Moral Upheaval in America, by Admiral Bridge, is optimistic, kindly and flattering. The Centenary of Pitt gives occasion for a brilliant paper, curious, also, for its attempt to draw out analogies between Pitt's domestic policy and existing conditions in Great Britain.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

Herbert Paul in "The Flood" does not deal with the Noachian deluge, but in a shower of epigrams he jubilantly sets forth the recent submersion of the Liberals, and the "miraculous salvation of Chamberlain and nine others." The reading of the "Modern Girl" we recommend to parents and, emphatically, to the Girl herself.——**Records of the Past** (January) is as full of interest as usual. Excavations in Ashur is of special value to Biblical students, with the profuse illustrations from photographs taken on the spot.——**The Delineator** for March, besides the elaborate articles and illustrations concerning feminine dress, has some very interesting articles on general subjects.——**Cosmopolitan** devotes an article to the joyous flaying of Chauncey Depew. Granting the facts, the famous teller of after-dinner stories is left utterly forlorn of a moral covering. There is a very graphic story by Gilbert Parker; Ambrose Bierce has an innings, and there are noticeable pictures of a rather unusual kind, of "The Girl of the Middle West."——**The Pilgrim** is entertaining, as usual. H. H.

MISSIONARY ITEMS.

I have often thought that a short space in each issue of the Pacific Churchman might profitably be devoted to items of missionary intelligence, especially for the use of the Sunday-schools. Children like facts, plainly and briefly told. The world to them is a large field, and excites little interest unless it can be localized, when it becomes to them a point of interest. If they know in what town a church is built, where the font towards which they have given their mite is placed, they do not forget it, and often make inquiries concerning its progress and welfare. They often ask, when receiving the mite boxes for Advent or Lenten collection, Where is the money going? And their interest is greater if some localized item of work can be unfolded before them. Cannot our Sunday-school Commission have a missionary editor whose duty it shall be to arrange for such items?

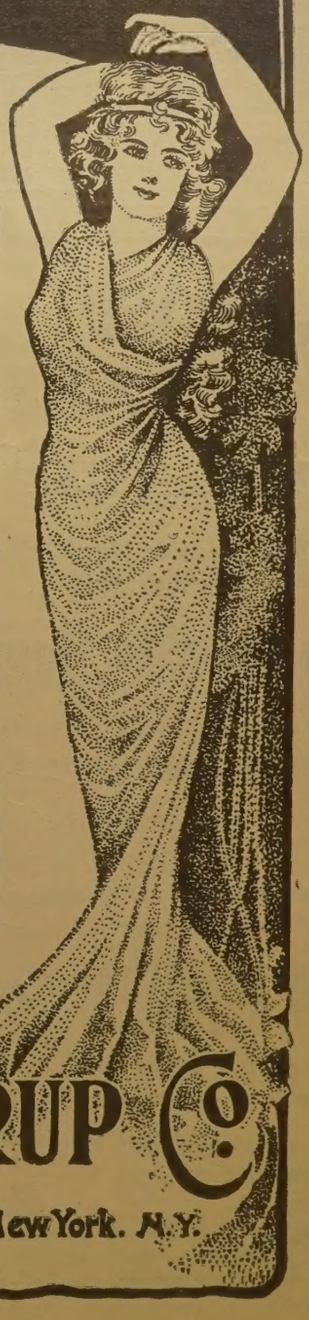
Very respectfully,

J. N. MOSS McGOWAN.

Monterey, Calif., Feb. 16, 1906.

THE ONLY ONE

There is only One Genuine—Syrup of Figs,



The Genuine is Manufactured by the California Fig Syrup Co.

The full name of the company, California Fig Syrup Co., is printed on the front of every package of the genuine.

The Genuine—Syrup of Figs—is for Sale, in Original Packages Only, by Reliable Druggists Everywhere

Knowing the above will enable one to avoid the fraudulent imitations made by piratical concerns and sometimes offered by unreliable dealers. The imitations are known to act injuriously and should therefore be declined.

Buy the genuine always if you wish to get its beneficial effects. It cleanses the system gently yet effectually, dispels colds and headaches when bilious or constipated, prevents fevers and acts best on the kidneys, liver, stomach and bowels, when a laxative remedy is needed by men, women or children. Many millions know of its beneficial effects from actual use and of their own personal knowledge. It is the laxative remedy of the well-informed.

Always buy the Genuine—Syrup of Figs

MANUFACTURED BY THE

CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.

Louisville, Ky. New York, N.Y.

PRICE FIFTY CENTS PER BOTTLE

C. A. MURDOCK & CO.

We Print Pamphlets,
Catalogues and Books as they
should be Printed

532 CLAY ST., SAN FRANCISCO

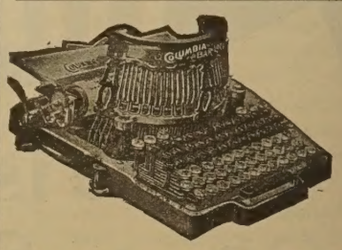
Mr. Thomas Whittaker has undertaken the publication in this country of "Skeffington's Sermon Library," a series designed to furnish standard volumes of discourses, heretofore published, at specially low prices. Two volumes are now ready, volume I, "The Seed and the Soil," by Rev. J. B. C. Murphy, and volume II, "Twenty-Three Short Sermons for Children" and "Bought with a Price" (nine sermons for Lent and Easter), bound in one, by H. J. Wilmot Buxton.

ARMITAGE ORPHANAGE
SAN MATEO.
Orphaned, Half-Orphaned,
and Destitute Boys.

ANNUAL SUBSCRIPTION - $3.00
LIFE MEMBERSHIP - - - $100.00

President,
MRS. H. T. SCOTT.
Vice-President,
MRS. M. S. WILSON.
Secretary and Corresponding Secretary,
MRS. D. DRYSDALE.
MISS M. I. TOBIN.
Treasurer,
MRS. W. B. HOOPER.
Superintendent and Matron,
MR. AND MRS. B. F. LE WARNE.

The Best Plates particularly HALF TONES are made by the YOSEMITE Engraving Company.
TELEPHONE BUSH 290 24 Montgomery St. S.F.



The Columbia Bar-Lock Type-Writer.
The Only High-Grade Visible Writer;
70,000 in use—1,500 on Pacific Coast.
Walter Scott, Manager Pacific Branch,
207 Montgomery St., San Francisco.
☞Installments and Rentals.

B. M. ATCHINSON & CO.
FINE BUTTER and
EGGS Our Specialty
Orders by Telephone promptly attended to—Telephone Grant 141.
2-4-61-63 UNION SQUARE MARKET,
Cor. Powell and O'Farrell Sts.
Powell St. Entrance. San Francisco.

"DOMESTIC" THE LIGHT RUNNING
Sewing Machines and
Peerless Paper Patterns
Latest in Designs . . . . . .Perfect in Fit
FASHION SHEETS FREE
J. W. EVANS, AGENT
1021 MARKET STREET
South side, near Sixth

SUNSET EXPRESS
DAILY SERVICE
San Francisco to New Orleans through the
Quaint Old South
with its ever-changing and always interesting scenery.
New composite-observation cars; train libraries (catalogue of porter); luxuriously appointed sleeping cars with every modern convenience for ladies and gentlemen; superb dining car service.
Passenger steamers weekly from New Orleans to New York. Trip may be completed by Limited trains.
Illustrated literature of agent.
Southern Pacific

CHURCH EMBROIDERY.
ST. MARY'S GUILD
Trinity Church, cor. Gough and Bush Streets, San Francisco
Meetings Fridays, from 2 to 5 p. m.
Orders taken for Altar Cloths and Altar Linen.
Book Marks, Stoles, Surplices, Hangings, etc.
Address Mrs. H. Gullixson,
101 Steiner Street, S. F.

The Protestant Episcopal Old Ladies' Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

Security Savings Bank
316 Montgomery St., San Francisco
Guarantee Capital, $300,000.00.
Interest paid on deposits. Loans made.
DIRECTORS:
Wm. Babcock, E. J. McCutchen, Jas. L. Flood,
S. L. Abbot, L. F. Monteagle, J. A. Donohoe,
O. D. Baldwin, R. H. Pease, John Parrott,
Jos. D. Grant, Warren D. Clark, Jacob Stern.

R. GEISSLER
56 W. 8th Street, New York
Church Furniture
Mosaics
Stained Glass
Marble Work
Metal Work

Rubber-tired Broughams
Coaches, Victorias, etc.
Six Seaters and Four-in-hands.
Boarding Especially
CENTENNIAL STABLES
M. CONLON, Prop.
1521-23-25 CALIFORNIA ST.
PHONE EAST 378 Bet. Polk and Larkin